

COMMUNICATIONS.

MR. THOMPSON IN THE OLD COLONY.
Kingston, Dec. 25, 1834.

MR. GARRISON:

DEAR SIR—What a land this is! where the meek, the harmless, the quiet, the peaceable, the benevolent, the humane, are by the vulgar populace, condemned without judge or jury, yea, even denied a hearing in their own defence. 'Great is Diana of the Ephesians,' fills the mouths of the unthinking, unholly mob, when a Paul, the chief of the Apostles, attempts to turn men from serving idols, to the service of the living God; and, 'Away with this "foreign emissary,"' fills the mouths of "American Republicans," the lovers of liberty, equal rights, freedom of speech, and of the press, when a beloved christian philanthropist from the soil which produced the Fathers of New England, raises his voice in behalf of an injured, an oppressed multitude, in this 'land of the free.' Shame, shame to ye, my brethren, that your unholly prejudices will not permit you to listen, ah, even to listen, to a brother, a christian, a patriot, a lover of all the human family, an associate and co-worker of the distinguished and benevolent Wilberforce!

Was our Hewitt ever treated in England, as *their* Thompson has been treated in these United States? Would a London Innholder have driven the Apostle of Temperance out, to seek shelter where he might be fortunate enough to find it, with his lovely wife and innocent children, to gratify the malice, the cupidity, of the traffickers in Ardent Spirit? Is it so (thus it has proved) that greater liberty may be enjoyed under a King! than in a land of boasted republicanism? Ah, my brethren, ye are prejudiced; cruel, cruel prejudice blinds your eyes, that ye cannot, will not see the light. George Thompson, Esq. is not a Bear, nor a Wolf, nor a Lion, except in defence of the truth; he seeks not to kill and destroy, and he would not for the world (I dare aver it) throw a Brick-bat at any man's head, or take from any of my fellow-citizens a penny of their property, or diminish, if he could, aught of their liberty. Far from it: he feels for us: he feels for the poor slave; he desires to see the poor, oppressed colored man restored to the enjoyment of his rights, rights which the God of Heaven has given him equally with all other human beings, but which have been wrongfully taken away from him. Mr. Thompson comes here to plead for the oppressed, and if my countrymen would but listen to his story, methinks they would soon find him to be a friend and not an enemy: he comes, a victim from his own dear country: there he has triumphed over prejudices strong and mighty: he comes with the best wishes of the benevolent and humane who have witnessed his wonderful achievements in his struggles for the rights of his colored brethren in the colonies of Great Britain: he comes, not with sword and spear, but armed with the panoply of truth and righteousness. But I forbear, Mr. Garrison, lest I should forget the object of my letter: I will simply add, before I come to the main point in view, that prejudice will turn an Angel of mercy into a Devil incarnate, Christ into Beelzebub.

I commenced this letter for the purpose of giving some account of Mr. Thompson's visit to the Old Colony; and I rejoice to say that in Plymouth, the resting place of the pilgrims' bones, there yet remains enough of the pilgrims' spirit, to lead them to treat a stranger kindly; yes, the Old Colony has not so far departed from the faith, as to forget that its founders (our pilgrim Fathers) were pilgrims and strangers, and that they here sought an Asylum from oppression. Mr. Thompson arrived in town on the 22d, the Anniversary of the Landing of the Fathers, in season to witness the services of the Pilgrim Society, and to listen to the eloquent address of their orator, (Rev. Mr. Blagden,) whose address furnished Mr. Thompson with abundance of matter for his very powerful, eloquent and masterly production, which occupied two hours of the afternoon, and was listened to with unabated, with increasing attention and delight from beginning to end, notwithstanding the greater part of the audience, which was large and respectable, had been listening to the very long address of Mr. Blagden, and in ordinary cases and under such circumstances could hardly have been expected to sit quietly one hour. I was astonished, perfectly astonished, not less so was the audience generally, to hear Mr. Thompson so ably dissect, interrogate, and apply the remarks of the learned and able orator who had preceded him—(would that Mr. B. had heard the application of his own discourse.) Alas! poor Bortwick! I can imagine ye had a master spirit to contend with.

Had I time and ability, I should delight to give a sketch of the address of Mr. Thompson, but I could not do it justice, were I to undertake it, and time will not permit, at present. I hope some other hand will furnish you, Mr. Garrison, with some of Mr. T.'s remarks, and show you how completely he 'used up' Mr. Blagden in certain topics which were closely connected with the honor of those who have espoused the cause of the oppressed, and whose 'action,' as we believe, is guided by 'principle' and the 'fear and acknowledgement of God.' On the evening of the 22d, Mr. Thompson lectured (agreeably to previous notice, Rev. Mr. Phelps having been expected to occupy the evening at Plymouth) to a full assembly in Kingston, a town adjoining Plymouth, where an Anti-Slavery Society has recently been formed consisting of 75 members, and where a good degree of interest is manifest in behalf of this worthy cause. Here again Mr. Thompson claimed the attention of his audience for two hours or more, proving that the Bible was Anti-Slavery, although often wickedly appealed to, to sanction a system of cruelty and oppression; that it was guiltless

and innocent of the charge brought against it; and this I think he did prove, much to the satisfaction of all who heard him. Mr. T.'s visit to the Old Colony has, no doubt, done immense good. They were very anxious to hear him again in Plymouth on the evening of the 23d, but as his stay was necessarily short with us, he could speak but once at Plymouth. We wish Mr. Thompson may every where be received with that cordiality, and listened to with that attention and interest, which characterized the meetings in Plymouth and Kingston.

Yours with respect and esteem,

NORTH YARMOUTH, Me. Dec. 23, 1834.

WM. L. GARRISON:

DEAR SIR—I think you must greatly rejoice, in view of the success which has attended your efforts in the good cause of abolition. Not only millions of the oppressed, but many thousands who have been blinded by prejudice, will have reason to bless God for raising you up to plead the cause of suffering humanity, and that he has sustained and protected you through scenes of aggravated trials and persecutions. When contending for truth and righteousness, a man might well bear the sneers and scoffs and slanders of a wicked world; but, certainly, nothing but the grace of God will enable him to bear these patiently, when coming from the professed and real friends of Him in whose cause he is engaged. I rejoice, Dear Sir, that you are no longer to labor alone, or with so few co-workers as you have done. If more than two years ago, you were willing to say, 'I never will desist from this blessed work,' you will now surely persevere, and not faint in well doing, when you find so many good men heartily engaged in the field with you, and are receiving accessions to the number daily. Yes, I feel confident that all good men, who are engaged in the righteous cause of abolition, will press forward, and that very many of them will yet be permitted to see their labors crowned with wonderful success. The friends of humanity here in the North, must and will think and act right on this subject, when they come to be informed. The mass of the people need light. It is surprising how ignorant people are, as well as prejudiced, in regard to slavery in this country, and also how little we all have known of the merits of the Colonization system.

But I am digressing from my purpose. I took up my pen to give you some account of the commencement of anti-slavery principles in this place. We have formed an Anti-Slavery Society, which now consists of about forty members, in one part of the town, and there are many others within our limits, and many in the other part of the town, who are known to be with us in sentiment, although they have not joined the Society. We have not taken so much pains to get members, as we have to spread information among the citizens, which is preparing the way, I hope, for a large society. What little we have been able to do, meets with great success. It is only about five months since there was any waking up on the subject here, and when the first two started to form the Society, they knew of but one other who was ready to join them. But, although we have been greatly encouraged in our feeble attempts, many of the influential among us stand aloof and sneer at the abolition cause, as though it was too mean for them to meddle with. When we had organized our Society, we extended an invitation to Rev. Mr. Phelps to visit us and give a lecture, with which invitation he complied, much to the gratification of all who were not too prejudiced to go and hear him. We could not obtain the house we first applied for, (the meeting-house of the 1st Congregational Society,) for Mr. Phelps's lectures, and we understand the church that meet in that house had agreed to keep themselves unspotted from the anti-slavery excitement; but some of their number went to hear Mr. Phelps, (in the Baptist meeting-house, which we obtained without difficulty,) and I believe were highly pleased with him and his reasoning; and some of them are members of our Society, and I believe they will all yet see their error, and come forward and lend their influence to the abolition cause.

A. T.

LOWELL, Dec. 21, 1834.

There are many unholly and vain talkers and deceivers, whose mouths must be stopped; who subvert whole houses, teaching things that they ought not, to filthy lucre's sake. One of themselves, even a prophet of their own, said, "The Creans are always liars, evil beasts, slow bellies." This witness is true. Wherefore rebuke them SHARPLY!—1 Th. 1: 10.

MR. GARRISON—

The quotation which is given above, is from the writings of one, whose praise is in all the churches, notwithstanding the license it gives to certain 'rabid agitators,' falsely so called, of the present day.

Now, what is the reason, sir, that people can allow of, and even admire, in some men, those very traits and characteristics, which, in other men, they deem 'ungentlemanly, billingsgate, trite, and coarse'? What charitable and candid person, acquainted with the facts and persons, in the case of the Lowell editors versus Garrison, can fail to notice the splendid epithets which those gratuitous accusers heap upon a man whose only offence is, an alleged *uncourteousness* of manner, with which he is said to utter his sentiments?—said sentiments, *philanthropic, dominant opinions*, in the estimation of all those good persons who have entertained the question of their fitness and truth. And who can fail, at the same time, to notice, that this very Garrison has all along been giving indubitable proof that his expressions have much less of spleen, and infinitely more of truth and justice, than the accusations of his foes?

How happens this? These gentry are not always squeamish. Oh no! Like Proteus, they can assume all kinds of shapes: yea, and all kinds of colors too. Hence we

not unfrequently find them 'speaking evil of dignities;' uttering great swelling words of vanity; and by false alarms, creating terror in the minds of the people! Time was when these very persons, or most of them, joined in the cry of 'Famine, Pestilence and War,' as a desirable alternative between the endurance of such evils, and a certain other thing that has happened and proved a blessing to the nation. And the time is when 'old dotard' even, is not too disgusting, even for their fastidious stomachs!

But, the moment a Garrison comes forward to paint the gloomy horrors of American slavery, that very moment do the *soi-disant*, 'better-end-society men,' but really billingsgate fellows, become all at once extremely delicate and nice. And then Garrison, who might as well try to 'harden adamant, blacken ebony, or pickle the sea,' as to exaggerate the evils on which he descants, must be put out of the pale of common courtesy, merely for drawing in colors, horrid, yet true, the picture of Satanic cruelty. And instead of his being allowed to prove his innocence by the truth of facts and doctrines, that very truth is regarded as an aggravation of his offence! Magnanimous opposers! Charitable, candid gentlemen, how shall we express our gratitude for the lessons you so freely give us, on good-breeding and politeness?

I ask you, sir, the reason of these discrepancies! And if we rouse attention, I hope we shall not suddenly abandon these reflections. We shall, however, need other opportunities to 'pursue them close through every lane of life'; and in the mean time, it may suffice us to gaze and admire the versatility and hypocrisy of our foes!!!

Behold, then, the chameleons! See how they do now contract the dull tinges of the earth, and anon the bright colors of the rainbow! These appearances will dazzle the eyes of some, and may deceive the vision of others; but let us be thankful that we have the recipe, the catholicon, the sovereign specific, at hand.

'The Bible, that's the book, the Book of books, On which who looks, as he should do aright, Needs never wish a better light To guide him in the night.' Herbert.

'The tree is known by its fruit.' 'If any man seemeth to be religious, and bideth not his tongue, that man's religion is vain.' 'Pure religion before God, is this: to visit the afflicted,' &c. 'Remember those who are in bonds,' &c. 'Mind not those who are given to change.' These scriptural admonitions, sir, must not be overlooked by anti-slavery men. And let us not, for a moment, think of listening to the withering voice of our enemies' slander. 'What! Foreigners dictate to us!' They say, they dislike foreign interference. Well, then, what right have we to listen to the malicious advice of Mr. Hopkinson, as given in the last Mercury? He and some of his contemporaries are both foreign and diametrically opposed to 'OUR WORK OF FAITH AND LABOR OF LOVE.' To these judges of the laws of good breeding, (judges of the law, but not doers of the same,) I would apply the words of a periodical of the Revolution to Lord Howe: 'Mind your own concerns, and we'll attend to ours. We know our own affairs, what we have to do, and how to do it.'

I am, sir, ANTI-SLAVERY.

N. B. The declaration of the Mercury last week, about your paper being rejected as an organ, is a declaration I never heard of before or since. [It is also news to us.—Ed. Lib.]

THE IRISH POPULATION.

DEAR SIR,

To you, who have taken one class of the poor, the weak, and the unpopular, under your protection against the fiend PREJUDICE, I beg leave to say a few words in behalf of another class similarly situated. The poor Irish emigrant, who seeks refuge from such a lot, as Cobbett so well depicts, in his letter, contained in your late paper; a lot not equal, in its comforts and decencies, to that of the swine in an English pig-stye; who seeks refuge in a land, where he is told that labor, which is all he has to offer, will purchase comfortable means of living, finds prejudice armed against him—Prejudice with its thousand means of annoyance, to counteract all the real benefits of his change of home. He is ready for labor; he shrinks not from the lowest, the most painful, the most menial, which is also, by the rather puzzling system of society, the worst paid. For a free, that would not find a dancing master in snuff, or a buffoon, who can dance Jim Crow, in cigars, he turns out, in a November night, to go with naked feet and legs into the dock, to employ the hour when the tide serves, with digging in the slime, in total darkness, except where the inch of candle, stuck on the side of the scow, lights the spot where he labors. For this, it would seem, he was entitled to be borne with, at least, to be let to live without annoyance, if not aided by kind sympathy, and a hand stretched out to 'raise the wretched.' But no! this is not the fashion of the times. Prejudice arms against him the native laborer, because the Irishman is willing to work cheaper; Prejudice excites the sectarian against him, because he continues to be attached to a church, in which he was brought up, and from whose ministers he has received what little kindness he ever experienced from the classes above him. Prejudice excites against him the city politician, because he fills more than his share of the county poor house; forgetting that the lowest class of society are, in the days of their prosperity, the nearest to the Alms-house door, and of course, in adversity, naturally slide into it. Forgetting too that, if in their maturity and old age, they often become burdensome to society, their infancy and feeble years were passed in another country, where the burthen of their helplessness rested on another community. The bargain is not a bad one to us, in a pecuniary point of view, which

saves us the expense of their first fifteen years, gives us the labor of the next thirty, and costs us only, for those who survive, and need our relief, in life's decline, the frugal provision of the almshouse. And while we admit, that they are, many of them, thriftless and intemperate, let us do them justice, by stating that they are, as a class, remarkable for their industry and frugality, which is shown by the fact, that they avail themselves of the opportunity of providing for the future, which our Savings Banks afford, in a degree, exceeding other classes of the community similarly situated. This fact I have from the best authority. Let us, then, instead of decrying these our brethren of the human family, and endeavoring to restrict still further the privileges that are left to them; let us do our endeavor to help them in their efforts, to teach their ignorance, to elevate their degradation; and let us reflect, how far we are ourselves innocent of such outrages as the late Convention burning, if we have, in any way, contributed to excite the blind prejudices of the mob against them. I will return to this subject in future.

Yours, A citizen of the World.

BATH, Dec. 15, 1834.

MR. GARRISON:

SIR—Having embarked in the glorious cause of the abolition of slavery in our country, it will, I presume, be sufficient excuse for addressing you at this time, on this important subject. My greatest object in writing to you, is to are if we could not have Mr. Thompson visit us this winter. I had no idea he would have left the State so soon. I regret that there could be found any in our State, who could be guilty of such base conduct as was shown to him at Augusta; but we need not fear—our cause is surely onward. We believe if Mr. Thompson would come and pay us a visit, and go east as far as Bangor, he would be the means of converting thousands to our cause: there would more turn out to hear him than to hear any other man. Many, who are quite indifferent on the subject, would go out of curiosity, who would no longer be indifferent, so we pray he may come amongst us.

I believe the first Anti-Slavery Society, formed in this State, was formed in this town. Many Societies have started since, who have got far ahead of us. I am grieved that we have done so little in so good a cause. Almost all when they speak on the subject, talk in favor of our doctrine, and that is all—they do nothing. There were many who seemed to awake from their slumbers, and who glanced their eyes around and were shocked at the sight of slavery in our land; but they have folded their arms, and slumbered again.

It looks very strange to me to hear christians say we have no right to meddle with the subject of slavery—we must not hurt the feelings of the master-slave. We must not tell him of his wickedness, but we must wait patiently till he is wicked. Do we act thus in the cause of temperance? Have we shrunk from our duty, because the friends of the rum seller have raved and railed at us? No, sir; our only word was, when he had made up our mind as to what was right, 'Go AHEAD!'

Have we been afraid to speak out plainly, as respects the Indians in Georgia? Do we go to Burmah, to China, to Hindostan, to Africa, to ask them if we may send the gospel to them, before we act on the subject here? Do we go round, and ask people if they will report before we dare preach repentance? Would we support such a majority?

I was surprised at the conduct of a number of ministers and delegates from different parts of the country, assembled in this town last summer, respecting slavery. There were addresses delivered on many subjects. Mr. Adams gave us an excellent address on temperance; he was allowed to strike the monster intemperance when and where he pleased; he was not obliged to put on his gloves. But when Mr. Thurston wished to speak in favor of the poor slave, many who talk very feelingly for the black man, made many objections. Mr. Thurston must not say 'Colonization,' at any rate; he was fettered and clogged, and there were so many toes stuck out in the way, it was almost impossible to proceed without danger of hurting some one's corns. There are some who say they would go farther, but they have never known any abolitionist, to benefit the poor slave; and they continue to say so, and do nothing else.

Is it discharging our duty to the poor, by only saying, 'Be ye clothed, and be ye fed'? Is there nothing to arouse us from our lethargy? Are we to slumber on, till the judgments of heaven come with vengeance on our heads? Forbid it, oh God! Let the tears of the slaves, and the clanking of their chains, and the cracking of the whip, be enough to arouse us from our stupor.

The Rev. Silas Stearns and myself were chosen delegates to the Convention at Augusta, but owing to unavoidable circumstances, we did not attend. We intended to have got Mr. Thompson to visit us, and give us some lectures. I did hope we should use Mr. T. as well as the English used our people, after the English were convinced Mr. Cresson had deceived them. They were too republican to mob him, but asked him to come forward, and they would hear him in his own defence patiently; but in our boasted land of religious liberty, we are ready to mob and gag a man before he speaks. It is my prayer to God that Mr. T. may be preserved a long time in this country, and not be daunted; may he continue to lift up his voice like a trumpet; may he be loud and long, and come like a pal of thunder on those who have ears, but have heard not, till they do hear; and may we all 'hang our banner on the outer wall,' and on the banner let the motto be 'ONWARD!'

NATHANIEL SWASEY.

SCITUATE ANTI-SLAVERY SOCIETY.

A number of persons, friendly to the cause of abolition, held a meeting in the Baptist meeting-house on the fourth Monday evening in June, to take measures relative to forming an Anti-Slavery Society in Scituate.

The meeting was called to order by the Rev. Mr. Seagrave, and opened with prayer by the Rev. Mr. Welch; and after some discussion of the subject, it was

Voted, That it is expedient to form a Society.

Voted, That a Committee of three be appointed to draft a Constitution; and the following gentlemen were chosen, viz. Rev. Edw. Seagrave, Dea. Abel Cutworth, and Rev. Wm. P. Peakes, to report at a future meeting.

Meetings were held on the fourth Monday evenings in October and November, when the Constitution, as prepared by the Committee, was presented; but in consequence of the absence at sea of several of the friends, the adoption of the Constitution was postponed until the third Monday evening in December.

Dec. 15, 1834.

Met according to postponement at the Baptist meeting-house; chose Dea. Israel Cutworth Moderator; Rev. E. Seagrave Secretary. The meeting was opened with prayer by Mr. Jacob Vinal.

Voted, That we proceed now to form an Anti-Slavery Society.

Voted, That the Constitution, prepared by the Committee, be read.

The articles being again read, one by one, and discussed, and the following added to the preamble, namely, slaveholding is a heinous sin against God, the preamble and constitution were adopted as follows:

PREAMBLE.

Whereas, we believe that 'slaveholding is a heinous sin against God,' is contrary to the precepts of christianity, dangerous to the liberties of the country, and is almost universally held in the highest respect and admiration. We love him for his christian principles, and spirit, and love of love; and, in contrast, have at least begun to love the noble and humane object of his mission, for which he seems, in his zeal, ready not only to be bound, but to die, in his zeal, and giant-like efforts to promote it. We fear he will too early wear himself out, and think he might spare himself, and not diminish his usefulness.

There is a general and earnest desire that his voice be repeated, and that we may hear him at least twice more on this all-absorbing subject.

Yours respectfully,

M. EDDY.

NEW-HAMPSHIRE CONVENTION.

Extract of a letter from a gentleman in Camden, N. H. to his friend in Concord, written just before the meeting of the Convention at the latter place.

I am glad to see the notice in the last Observer calling the Anti-Slavery Convention. It is just what we want. It may offend some of the friends of Colonization, but it will, it must, do them good. There is an Anti-Slavery Society in this town, about the same as in Concord, in proportion to the population of the town. But the few are genuine. More light is wanted. People are perishing for want of it. The monthly meeting for prayer is maintained here, and with some spirit. The very nature of things, in addition to the abundance of evidence that is coming from all quarters, must convince every honest man that the cause of the slave is just, and that it must succeed. I could dwell upon this subject with pleasure. It seems difficult to convince many that the colonization of poor, ignorant, infirm and vicious blacks upon the coast of Africa, is not the best method of christianizing that country. The fact is, their arguments are founded upon an unwillingness to acknowledge the right of the slave to equal privileges with themselves. I envy no man the satisfaction which such a disposition gives him. I wish I could attend the Convention. There was no war there, I suppose. I hope not, although the malignancy of some who rule over the State would warrant us in the anticipation of violence. O yes, my dear Sir, I grow serious as I reflect. My country, my country, I tremble for thee! Burdened with more than two millions of those who are enslaved by the passions and unholly hands of their fellows, and with many more than that number to their own appetites and desires, O, my country, my country, I tremble for thee! May God avert the dreadful calamity which now threatens the land of my nativity!

The above constitution having been adopted, it was voted to choose a committee of three, to nominate a board of officers for the Society. Wm. P. Peakes, Levi Vinal, Jr. and Nehemiah Merritt were chosen as said committee.

The officers were chosen as follows, namely:

Rev. EDWARD SEAGRAVE, President.

Dea. ISRAEL CUTWORTH, Vice President.

MR. JACOB VINAL, Secretary.

MR. THOMAS T. BAILEY, Treasurer.

MR. JUSTIN LITCHFIELD, Dea. ABEL CUTWORTH, SHADRACH B. MERRITT, Esq., Committee.

Chose Rev. Mr. Seagrave and Mr. Wm. P. Peakes as delegates to the Old Colony Anti-Slavery Society, to meet in Plymouth, next Monday, December 22.

Voted, That this Society meet on the fourth Monday evening in January, and the President obtain some persons to deliver an address on that evening.

Voted, That the proceedings of this and preliminary meetings be published in one or more papers friendly to the objects of this Society.

Attest, JACOB VINAL, Secretary.

N. B. The Scituate Anti-Slavery Society numbers about fifty-five members, and is increasing.

A GREAT MORAL CANCER.

The editor of the Northampton Courier, in making some remarks on slavery, says, that he wishes the subject of slavery may never again be agitated in New-England; and in support of this he says,

'Slavery is a great moral cancer, metaphorically speaking, seated in the vitals of this great republic, and spreading its filaments into every part of our social system. Now we would, if we could do it, keep every probing instrument used by clumsy, impulsive operators, as well as the intrusive fingers of meddlers, out of this sensitive, national sore, which they only inflame and irritate, but never can cure.'

Now, we have never seen any reply to this strong language, and think the subject of too much importance to be put to rest by a trifling picture, or a temporary anodyne. The application of the metaphor is unjust, the cases are got at all analogous. The editor has evidently drawn a picture, at the sight of which he himself recoils with horror. No candid mind will be moved by an improper comparison, however revolting, or stop in the course of duty, or even shut its straight forward path, for any spectral illusion.

So far as the editor goes in calling slavery a great national evil, he is right. But are nation evils to be left alone? Are nations mere organic mass, without mind or moral power? Would the editor of the Courier have reasoned thus in the midst of a late political struggle? If these questions must be answered in the negative, we ask, who is to say who is or who is not the skillful operator? The evil is national, and is not one for which the south alone is accountable, so long as it exists on the soil of the nation, and every man, woman and child in the nation is interested in its eradication.

New-England has thus far produced minds suited to every kind of exigency—and why must she be inactive now? Possessed, as she is to a remarkable degree, with physical and moral strength, it is her duty to become thoroughly acquainted with the subject, that she may act with her wonted energy and decision.

Truth and justice are deeply involved in the question at issue. Are these to be found without research? Has the world become so enlightened, that no advances can be made? No. If there are gems which are to be found in the darkest night, light and polish are necessary to a just exhibition of all their beauties. Shall the chains of slavery be riveted before the eyes of tremblers, without a remonstrance? Shall the cries and groans of oppressed and injured humanity ring in their ears, without exciting them to effort? The subject demands attention. Let us be prepared for the evil, rather than allow it, by unexpectedly falling on us, to grind us to powder.

Away, then, with false sensibility. If there are great evils existing in the nation, let us set about their remedy, rather than shrink or desert for a moment from duty. Let us cut, with a strong hand and steady nerve, even if it costs us some drops of our dearest life-blood, till the last fibre of the deadly evil is removed. Let us eradicate, with an unsparring hand, the noxious weeds which threaten even to check the growth of the beautiful plant of liberty.

HARPY.

MR. THOMPSON IN BRIDGEWATER.

BRIDGEWATER, Dec. 26, 1834.

MR. GARRISON:

DEAR SIR—The public may be gratified to learn Mr. Thompson's reception in Bridgewater, and the result of his efforts here, to awaken the public attention to the momentous subject of slavery. You may show your readers the general views and feelings of those who had the high satisfaction of hearing him lecture, by the following quotations from our paper, 'The People,' published in this place, in this day's number.

[The extracts referred to above, we shall publish in our next number.]

By the above, you see that the churches are open to the free discussion of this delicate and fiery subject. Our press is also free: the shackles of slavery cannot bind it: it will speak, and it is heard. Blessed be, we trust, will be the effect.

The opinions and feelings entertained by those of us who had the exquisite satisfaction of familiar, social intercourse with Mr. Thompson, while he was with us, are such as we almost fear to express, lest

we be considered 'man-worshippers'—therefore, suffice it to say, we were never entertained by so great and so good a man. By those who heard him, he is almost universally held in the highest respect and admiration. We love him for his christian principles, and spirit, and love of love; and, in contrast, have at least begun to love the noble and humane object of his mission, for which he seems, in his zeal, ready not only to be bound, but to die, in his zeal, and giant-like efforts to promote it. We fear he will too early wear himself out, and think he might spare himself, and not diminish his usefulness.

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NEW-HAMPSHIRE CONVENTION.

Extract of a letter from a gentleman in Camden, N. H. to his friend in Concord, written just before the meeting of the Convention at the latter place.

I am glad to see the notice in the last Observer calling the Anti-Slavery Convention. It is just what we want. It may offend some of the friends of Colonization, but it will, it must, do them good. There is an Anti-Slavery Society in this town, about the same as in Concord, in proportion to the population of the town. But the few are genuine. More light is wanted. People are perishing for want of it. The monthly meeting for prayer is maintained here, and with some spirit. The very nature of things, in addition to the abundance of evidence that is coming from all quarters, must convince every honest man that the cause of the slave is just, and that it must succeed. I could dwell upon this subject with pleasure. It seems difficult to convince many that the colonization of poor, ignorant, infirm and vicious blacks upon the coast of Africa, is not the best method of christianizing that country. The fact is, their arguments are founded upon an unwillingness to acknowledge the right of the slave to equal privileges with themselves. I envy no man the satisfaction which such a disposition gives him. I wish I could attend the Convention. There was no war there, I suppose. I hope not, although the malignancy of some who rule over the State would warrant us in the anticipation of violence. O yes, my dear Sir, I grow serious as I reflect. My country, my country, I tremble for thee! Burdened with more than two millions of those who are enslaved by the passions and unholly hands of their fellows, and with many more than that number to their own appetites and desires, O, my country, my country, I tremble for thee! May God avert the dreadful calamity which now threatens the land of my nativity!

The above constitution having been adopted, it was voted to choose a committee of three, to nominate a board of officers for the Society. Wm. P. Peakes, Levi Vinal, Jr. and Nehemiah Merritt were chosen as said committee.

The officers were chosen as follows, namely:

Rev. EDWARD SEAGRAVE, President.

Dea. ISRAEL CUTWORTH, Vice President.

MR. JACOB VINAL, Secretary.

MR. THOMAS T. BAILEY, Treasurer.

MR. JUSTIN LITCHFIELD, Dea. ABEL CUTWORTH, SHADRACH B. MERRITT, Esq., Committee.

Chose Rev. Mr. Seagrave and Mr. Wm. P. Peakes as delegates to the Old Colony Anti-Slavery Society, to meet in Plymouth, next Monday, December 22.

Voted, That this Society meet on the fourth Monday evening in January, and the President obtain some persons to deliver an address on that evening.

Voted, That the proceedings of this and preliminary meetings be published in one or more papers friendly to the objects of this Society.

Attest, JACOB VINAL, Secretary.

N. B. The Scituate Anti-Slavery Society numbers about fifty-five members, and is increasing.

A GREAT MORAL CANCER.

The editor of the Northampton Courier, in making some remarks on slavery, says, that he wishes the subject of slavery may never again be agitated in New-England; and in support of this he says,

'Slavery is a great moral cancer, metaphorically speaking, seated in the vitals of this great republic, and spreading its filaments into every part

LITERARY.

THE VOICE OF BLOOD.

I hear a loud voice from the west,
A shriek that dies o'er land and flood;
It is our nation's cry, distress'd—
It is our brother's blood.

It comes from myriads of poor blacks,
Deep buried in their horrid graves;
It streams adown the thousand backs
Of lashed and living slaves.

'T is man—enduring unto death,
Untired oppression's iron rod;
'T is man—with his expiring breath,
Beseeching man and God.

'O, when shall Africa's sons find grace,
And know their dreadful bondage o'er?
When shall our unoffending race
Be bought and sold no more?

'How long, O Lord! with thou refrain—
While we are daily slain—or worse?
How long shall the sweet-yielding cause
Be made our bitter curse?

'Didst Thou not make our frames? O, tell
Our masters who created us:
Didst Thou not make our souls, as well
As theirs, who task us thus?

'O ye, who claim to stand so high,
So firm on our great Father's love;
How can ye bear to see us die,
Nor to our wrongs move?

'By all the wrongs which we have known;
By all the blood this system sheds;
Which calls for vengeance on your own—
And on your children's heads;

'This blood, it speaks, when you look up
In freedom—or on freedom think:
It speaks in every luscious cup
Of sweetness which ye drink.

'O, let it speak, in tones severe,
On the wronged suffering negro's part;
Pierce mercy's sympathetic ear—
Melt pity's tender heart!

Hast thou a heart, who read'st this verse,
An English ear, unbridled and free?
That heart to me! that ear to pierce—
Reader! it speaks to thee.

The voice of blood;—O think—think—think—
Act—for the injured, dying slave;
Not let him longer—deeper—sink—
But haste to help—to save.

Let not his injuries plead in vain,
Lest haply in your dying day,
Your souls should bear a guilty stain,
Which naught can wash away.

O help him, lest in hall and bower,
His crying brother's joys molest;
Or speaking through the midnight hour,
Chase like a ghost your rest.

O help him—bless him—for ye can:
Hear Reason's—hear Religion's plea
Declare to all—HE IS A MAN—
Therefore—HE SHALL BE FREE.

JOHN HOLLAND.
Sheffield Park, March, 1826.

APOLOGY.

To the 'cheerful sons of the South,' for the formation of the Ladies' Anti-Slavery Society in C—d, N. H.

Most chivalrous gentlemen—pardon us, pray,
And pity our present condition—
The lady fanatics have carried the day,
And openly preach Abolition!

The petticoat-plots, with might and with main,
Are tearing the bonds of the Union in twain!

We knew, to our sorrow, that over their tea,
These ladies, for months, had been brewing
A plot to disseminate the Union, and free
Your slaves, to their positive ruin:
But who would have dreamed that they ever would
dare,
In the face of New-Hampshire, their purpose
declare!

Oh, where had the fear of the P—t gone
From the eyes of these turbulent ladies?
And where Parson F—k's indignation and scorn
Which overweighed all, when he made his
Great speech at our democrat gathering, when
Abolition was playing the deuce with the men?

Alack and alas! that we live to relate
How these Amazons gathered together,
Consulting each other, in solemn debate,
About losing the slave from his tether;
And gravely resolving your negroes to be
Created like all of us—equal and free.

But think not, dear sirs, that with conduct so base,
'The democracy' rested in quiet—
No—it rose in its strength to redeem from disgrace
The town, by a regular riot!

And, surrounding the house where the mischief
went on,
Plied well the 'fanatics' with brickbat and stone.

Through door and through window our missiles
went in,
Disturbing the laces and trimming—
Oh, would that 'our dear southern brethren' had
seen
How 'democracy' pelted the women!

And had heard, midst the crashing of brickbats, its
shout—
'Hurra for the Union!—you women, clear out!'

Yet, it grieves us to say that, in spite of our great
And most patriotic exertion,
These petticoat-traitors regarded our ladies
As merely a cause of diversion;
And still they went on, without let or disaster,
To spoil 'the relations of servant and master.'

But, though failed in its efforts to drive away
This boy of gossip and beauty,
'The democracy' feels, and rejoices to say,
That it fully performed its duty;
And it trusts that its friends will with cheerfulness
own,
That all that it could do, in safety, was done!

We are sadly disheartened, and all in a fret—
Parson F—k is about to absquatelize,
And R—n beneath the States Prison debt
Is hiding himself from mortal eyes;
Even H—ll cannot help us—his hands are too
full,

Making C—h—n a democrat dyed in the wool,
WHITE SLAVE, DOUGHRACE, & Co.
C—d, N. H.

THE HISTORY OF LIFE.

BY R. CORNWALL.

Day dawned. Within a curtained room,
Filled to faintness with perfume,
A lady lay at point of doom.

Day closed. A child had seen the light;
But for the lady, fair and bright,
She rested in undreaming night!

Spring came. The lady's grave was green,
And near it oftentimes was seen
A gentle boy, with thoughtless mien.

Years fled. He wore a manly face,
And struggled in the world's rough race,
And won at last a lofty place.

And then he died! Behold, before ye,
Humanity's brief sum and story,
Life, Death, and all that is of—Glory.

MISCELLANEOUS.

HOTTENTOTS.

Barrow's description of this tribe of Africans is so very different from the idea generally entertained respecting them, and presents them in lights so interesting, that we transcribe it for the information of our readers.

'The person of a young Hottentot is well proportioned, and erect. Their hands, their feet, and all their joints are remarkably small. The color of their skin is that of a yellow brown. Many are nearly as white as Europeans. The color of the eye is a deep chestnut; and the eyelids, at the extremity next the nose, instead of forming an angle as in Europeans, are rounded into each other, exactly like those of the Chinese; to whom, indeed, in many other points, they bear a physical resemblance sufficiently striking. Their teeth are beautifully white. Some of the women, while young, are so well formed that they might serve as perfect models of the human figure. They are a mild, quiet, and timid people; perfectly harmless, honest and faithful; though extremely phlegmatic, they are nevertheless kind and affectionate to each other, and by no means incapable of strong attachments. A Hottentot will at any time share his last morsel with a companion. They seldom quarrel among themselves, or use provoking language.'

'What have missionaries done for the Hottentots?'—This question, according to Dr. Philip, was put to a Hottentot belonging to the institution at Bethelsdor, in South Africa, by I. T. Bridge, Esq. and Major Colbrook. His answer contains one of the best possible illustrations of the nature, value and efficiency of the influence exerted by christian missionaries over a heathen population. With such results before him, what christian can withhold his hand or heart from co-operating in the enterprise of converting the world?

What have the missionaries done for the Hottentots? When the missionaries came among us, we had no clothing but the filthy sheep-skin kaross; now we are clothed in British manufactures. We were here without letters; now we can read our bibles, or hear them read to us. We were without any religion; now we worship God in our families. We were without morals; now every man has his own wife. We were given up to licentiousness and drunkenness; now we have among us industry and sobriety. We were without property; now the Hottentots at Bethelsdor are in possession of fifty wagons, and a corresponding number of cattle. We were liable to be shot like the wild beasts; and the missionaries stood between us and our enemies.'

Interesting Case.—In the ship Alabama, which arrived a few days since from New-Orleans, came passenger a native African, about 75 years of age, who was stolen from the land of his birth about 38 years ago, along with many other unhappy beings, and carried into Charleston, S. C. where he was sold to General Pinckney. His native name is Lamin Kibby; his American name, Paul. After remaining about six years in the service of Gen. Pinckney, he was sold to a Mr. Pratt, of Edgefield District, and by him to some one else, and so on, till at length he passed into the hands of Presley Halsey, of Sumner County, Tennessee, and subsequently became the property of James Hoad, Esq. of Vicksburg, Miss.; to this gentleman he is indebted for his liberty, and not only for his liberty, but for his passage to this city, and \$10 for the supply of his necessities on his arrival. His object is to return to Africa, where he left a wife and two children. He was born and brought up in the district of Footagallo, (capit. Timbuc), so far in the interior that he says it would have taken him three weeks to walk to the Atlantic shore. When stolen, he was asleep at a place on the coast called Tamakoo, whether he had gone for purposes of trade. He was awakened from his slumbers by the clanks which were being fastened around him. He reads and writes his native language, the Arabic, with ease and fluency, and appears to have possessed an accomplished education. After devoting seven years at home to the pursuits of learning, he repaired to a College at Boonda, about 900 miles east of Footagallo, where he passed another seven years in completing his education. He then engaged in the business of teaching, in which employment he was occupied till near the period of his disastrous visit to the coast, since which time he has never heard from his friends, nor they of course from him. At the time he left Africa, his father's brother was King of Footagallo, and he supposes the crown still rests upon some one of his relatives. He represents himself to have embraced Christianity before he left his native country, though the mass of the people in Footagallo were Mohammedans. He remembers to have seen a Bible there, and says a considerable part of the population were able to read and write.

He will be provided with a passage to Liberia by the first vessel, from which point he entertains no doubt that he can soon make his way to Footagallo. Should he find his wife and children living, it will indeed be a joyous meeting. His constitution is still vigorous, notwithstanding his age and the hardships he has endured.

Lady's Stays and Tight Shoes.—An anecdote from Lady Wortley Montague's Travels in the East, relative to the horror expressed by the Turkish ladies on seeing an English woman tightly laced up in stays, brings to recollection the publication of an edict by the emperor of Germany in 1756, absolutely prohibiting under very severe penalties, the wearing of stays, 'as of dangerous and sometimes fatal consequences, impairing the health and impeding the growth of the fair sex.' The celebrated Dr. John Hunter strongly inveighed against ladies wearing 'tight shoes.' 'Only observe,' says this eminent surgeon in one of his lectures, 'if the statue of the Medicæan Venus were to be dressed in a pair of stays, and her beautiful feet compressed into a pair of exorbitantly tight shoes, it would exert a smile from an Heracles, and a horse-laugh from a cynic.' Not long since, a gentleman at a meeting of the learned society, told an amusing story of the statue of a nymph of exquisite beauty, which was exhibited as an antique discovered in the ruins at Greece, but which eventually proved to have issued from the workshop of a modern sculptor, from the circumstance of the appearance of the 'contraction of the toes,' which could only have been caused by tight shoes, and a 'slight distortion of the waist,' evidently from wearing stays. It was afterwards found out to have been 'sculptured from a celebrated actress,' remarkable for her perfect form—but the stays and tight shoes spoiled her for a Grecian nymph of the antique.

He that boasts of his ancestors, confesses he hath no virtue of his own.

EMIGRATION. We never saw any thing like it—seems to increase every day. The white covered wagons of the emigrants, loaded with healthy women, blooming girls and household furniture, and often followed by a 'lot of sturdy boys driving cattle,' crowd and almost fill the roads. Where they come from we do not know, but if they do not leave empty houses behind, the east is amazingly prolific. It must be 'spring fresher' somewhere that sends such a tide to us, but if it only leaves them among us, we will not complain even though the whole east should break to pieces and come floating to us on the stream. There is land enough for all.

The Springfield, Illinois, Journal, says, 'Emigrants are flocking into our State, caravans from Kentucky, Ohio, and Virginia, are constantly passing through this town, on their way to the rich country, north west of us. Sangamon is also rapidly increasing her population. The emigrants appear to be of the best description—possessed of substance, intelligence, and enterprise. They are welcome to the advantage which our state offers them—and thousands of others would be welcome. Illinois will sustain a population of several millions. Its inhabitants now number probably 230,000.'

PROTRACTED DEATH.—The M. C. Review relates a case of protracted death, which we should hardly believe, did it not come from high authority. The case was a young man, who had been sick for some time with a fever. As the fever left him, his lungs became affected, and consumption seemed to be the consequence. He gradually became exceedingly emaciated, and was, to all human appearances, dead. After all traces of breathing had ceased, a few irregular beats of the pulse were felt, and the eyes opened of themselves. On the second, third, and fourth days, from some experiments that were made on his body, he showed signs of life. On the fifth, one hand was found to have been turned round; and on the sixth and ninth days a partial perspiration bedewed the skin. After this date, an eruption made its appearance, more or less over the whole body. The limbs remained quite pliant. The lips preserved their red color until the eighteenth day, and the expression of the features, even at this late date, was rather that of a living than of a dead person. He continued in this way, without any offensive smell or any sign of putrescence, till the end of the third week, when an evident change took place, and he was considered dead.

AMUSING ANECDOTE. The Archbishop of Dublin told us of a horseman who, having lost his way, made a complete circle; when the first round was finished, seeing the marks of a horse's hoofs, and never dreaming they were those of his own beast, he rejoiced and said, 'This, at least, shows me that I am in some track'; when the second circuit was finished, the signs of travel were doubled, and he said, 'Now, surely I am in a beaten way'; and with the conclusion of every round, the marks were increased till he was certain he must be in some well frequented thoroughfare, and approaching a populous town; but he was all the while riding over the horses tail, and deceived by the track of his own error. So it may be with great men, who pursue their own tales in dinner circuits, newspapers, and reviews, repeating the same error till they become so misguided by it, as to take an impression of their own deviations for proof that they were going right.—*Examiner.*

EXPERIMENTS WITH FIRE.—Messrs. Gilbert and Mason, last week, exhibited in this village certain experiments with fire. For example, Mr. Mason put burning coals into his mouth and chewed them, passed a red-hot spoon over his tongue, filled his mouth with alcohol, and inflamed it with a burning taper, drank olive oil heated to 500 degrees of Fahrenheit, and poured melted lead into his mouth. These were *long life* experiments, without trick orlegerdemain. The explanation is that a protective agent is used, in the form of a colorless fluid, applied to the hands and mouth, and to the stomach, by drinking it. The nature and composition of the protective agent, it is said, will be made public by and by, and will be made subservient to practical utility, by preparing the body and clothes to resist fire in the preservation of life and property, and in enabling men to work in various hot places, and to handle various hot things, which now are not attempted. How far the discovery will be of real practical benefit, will be seen only after it shall be divulged.

Death.—The most sensible motive to abate the passions is death. The tomb is the best source of morality. Study avarice in the coffin of the miser; this is the man who is accumulating heap upon heap, riches upon riches; see a few square boards enclose him; and a few square inches contain him! Study ambition in the grave of that enterprising man; see his noble designs, his extensive projects, his boundless expedients all scattered, and sunk in his fatal gulf of human projects! Approach the tomb of the proud man, and there investigate pride; see the mouth, that pronounced lofty expressions, condemned to eternal silence; the piercing eye that convulsed the world with fear, covered with midnight gloom; the formidable arm that disturbed the destinies of mankind, without motion or life! Go to the tomb of the nobleman, and there study quality; behold, his magnificent titles, his royal ancestors, his flattering inscriptions, his learned genealogies, are all gone, or going to be lost with himself in the same dust! Study voluptuousness at the grave of the voluptuary. See, his senses are destroyed, his organs broken to pieces, and the whole temple of sensual pleasure subverted from its foundations.

A MADMAN. A famous watchmaker of Paris, who had long puzzled his brains about 'perpetual motion,' at length became insane. He imagined that he had lost his head upon the scaffold, and that it was put in a heap with many others; that the judges, from a change of opinion, had ordered the head to be set on their respective bodies again, but that it had fallen to his unhappy lot to have a wrong head set upon his shoulders. He was admitted in one of the hospitals, where he spent his time in mourning his sad fate, and lamenting the fine set of teeth and a wholesome breath which he had exchanged for those of very different qualities.—*People's Magazine.*

The mite makes 500 steps in a second, or 30,000 in a minute. Allowing the horse to move at equal ratio, he would perform 1,022 miles an hour. The journey from London to Birmingham would then occupy but six minutes and a fraction. (No go for steam coaches.)

ON HARNESSING DRAUGHT HORSES.

Many years have elapsed since I first observed that somehow or other, the horses on the continent manage to pull a heavy carriage up a steep hill, or even along a dead level, with greater ease to themselves than our English horses. If any unprejudiced person would only attentively remark with what little apparent fatigue three small, ill-conditioned horses will draw, not only his own carriage, but very often that huge, overgrown vehicle, the French diligence, or the German eilwagen, I think he would agree with me; but the whole equipment is so unsightly—the rope harness is so rude—the horses, without blinkers, look so wild—there is so much bluster and noise in the postillion—that, far from paying any compliment to the turn-out, one is very much disposed at once to condemn the whole thing, and not caring a straw whether such horses be fatigued or not, to make no other remark than that, in England, one should have travelled at nearly twice the rate with one tenth of the noise. But neither the rate, nor the noise, is the point; our superiority in the former, and our inferiority in the latter, cannot be doubted. The thing to account for is, how such small, weak horses do actually manage to draw a heavy carriage up hill with so much ease to themselves. Now in English, French and German harness, there exist, as it were, three degrees of comparison as to the manner in which the head of the horse is treated; for in England, it is elevated or borne up, by what is called the bearing rein; in France, it is left as nature placed it (there being to common French harness no bearing rein); and in Germany the head is tied down to the lower extremity of the collar, or else the collar is so made that the animal is left to the power of raising its head; it is better; to bear a horse's head up, or to pull it downwards, as in Germany.

In a state of nature, the wild horse, as every body knows, has two distinct gaits, or attitudes. If a man, or any still wilder beast, comes suddenly upon him, up goes his head; and he first stalks and then trots gently away, with ears erect, snorting with his nose, and proudly snuffing up the air, as if exulting in his freedom—as one fore legs darts before the other. We have before us a picture of doubt, astonishment, and hesitation, all of which feelings seem to rein him like a troop horse, on his haunches; but attempt to pursue them, and the moment he defies you—the moment, determining to escape, he shakes his head, and lays himself to his work—how completely does he alter his attitude! That instant down goes his head, and from his ears to the tip of his tail, there is in his vertebrae an undulating action which seems to propel him, which works him along, and which, it is evident, you could not deprive him of without materially diminishing his speed. Now, in harness, the horse has naturally the same two gaits or attitudes, and it is quite true that he can start away with a carriage either in one or the other; but the means by which he succeeds in this effort, the physical powers which he calls into action, are essentially different; in the one case, he works by his muscles; and, in the other, by his own dead, or rather living weight. In order to grind corn, if any man were to erect a steam engine over a fine strong running stream, we should say to him, 'Why do you not allow your wheel to be turned by cold water instead of fire? Why do you not avail yourself of the weight of the water, instead of expending your capital in converting it into the power of steam?' In short, why do you not use the simple resource which nature has presented ready made to your hand? In the same way, the German might say to us, 'We acknowledge a horse can drag a carriage by the power of his muscles, but why do you not allow him to drag it by his weight?' Let any one observe a pair of English post-horses, dragging a heavy weight up a hill, and he will at once see that the poor creatures are working by their muscles, and that it is by sheer strength that the resistance is overcome. But how can it be otherwise? Their heads are higher than Nature intended them to be, even in walking in a state of liberty, carrying no weight but themselves; the balance of their bodies is therefore absolutely turned against, instead of leaning in favor of draught; and if my reader will, he will pass his hands down the back sinews of our stage coach or post chaise horses, he will soon feel (though not so keenly as they do) what is the cruel and fatal consequence. It is true, that in ascending a very steep hill, an English postillion will occasionally unhook his bearing-reins; but the judicious creature, trained for years to work in a false attitude, cannot in one moment get themselves into the scientific position which the German horses are habitually encouraged to adopt. Besides this, we are so sharp with our horses—we keep them so constantly on the *qui vive*, as we term it, in hand, that we are always driving them from the use of their weight to the application of their sinews. That the figure and attitude of a horse working by his sinews, are infinitely prouder than when he is working by his weight, (there may exist, however, false pride among horses as well as men.) I most readily admit; and therefore, for carriages of luxury, where the weight bears little proportion to the power of the noble animals employed, I acknowledge that the sinews are more than sufficient; but to bear up the head of a poor horse at plough, or any other slow, heavy work, is, I conceive, a barbarous error, which ought not to be persisted in.

A NEW OBSERVATORY AT ST. PETERSBURG.—An observatory, far surpassing in magnitude every similar establishment, is about to be built at St. Petersburg, by command of the Emperor. The observatory itself will consist of three towers, with moveable cupolas. Two of these towers are to be appropriated to the Königsberg heliometer, and the Dorpat refractor; but the centre tower is destined for the reception of an instrument exceeding in size all others of the kind. In the lower part of the towers, the meridian and transportable instruments will be placed. Spacious habitations for five astronomers will be connected by two corridors with these towers; so that the whole will form a continuous building 510 feet in length. Smaller subordinate buildings for various purposes will increase the establishment, for the site of which an eminence between six and seven miles from St. Petersburg has been selected.

MURDER.—A seaman, by the name of John N. Craig, was murdered on board the ship Emerald, Capt. Todd, of Newburyport, in the harbor of Savannah, on the night of the 2d inst. He was discovered about 4 o'clock in the morning, by a ship mate returning on board, alone in the fore-cabin, lying on the floor, bathed in blood.

Extract of a letter from a gentleman of the city of New York, at Fort Mitchell, Alabama, dated 10th December.

'I left Columbus on the 4th, in the steam boat Van Buren, for Apalachicola, and had proceeded about 200 miles on the way, when, on the night of the 5th, at half past 12 o'clock, an alarm was given that the boat was on fire. The passengers, about 20 in number, sprang from their berths instantly, and a scene of confusion ensued that beggars all description. The cabin of the boat was situated on the upper deck; the hold and all between the decks was stowed with cotton, say 450 bales. I immediately ran to the gangway, and found that the cotton was all on fire and aft, and the under side of the light deck, on which the cabin stood, was one sheet of flames, and such was the rapidity with which the flame spread, that we had not even time to put on our clothes, or even to save them all in our hands; 8 of the passengers in the after part of the cabin (whose retreat forward was cut off) escaped in the stern boat; the balance (myself among the number) leaped into the river, and all but one succeeded in gaining the shore. I lost the whole of my baggage, besides my hat, boots, watch, &c. Several persons were badly hurt, one a lady.

P. S. We have ascertained that the boat was set on fire by a negro belonging to the captain.—*Star.*

THE MASK OF NAPOLEON, which was presented by Dr. Automarchi to the city of New-Orleans, is from a plaster cast of Napoleon's face, taken a few hours after his death. The late Emperor's features appear generally emaciated, more resembling the outlines of his portraits when first consul or general of the republic, than when he attained the height of his ambition. The forehead is contracted and furrowed, and the temples are depressed; the nose is greatly sharpened, and indented at the nostrils, and the lips appear feebly compressed. Considered in a physiognomical or phrenological point of view, the mask of the deceased emperor does very little justice to the genius of the successful hero and statesman. The plaster cast, from which the mask was taken, Dr. Automarchi sold to the French Government, for 60,000 francs.

Honor and Honesty.—We were shown this morning, a letter received yesterday by a gentleman in this city, from another in New York, covering a draft and bank check for \$500 interest on a debt of which and the debt we were informed the following facts. Twenty-six years ago, Mr. C—, a respectable merchant in this city, failed—owing, amongst other debts, \$1000 to Mr. R—. The debt was compounded for \$200 and the debt discharged. Mr. C— removed to New York, recommenced business and has been prosperous. From time to time, as he could spare the amount, he voluntarily sent his old friend R—, sums of one and two hundred dollars, until the whole debt was paid, and the \$500 now received is called in the letter 'fifty per cent of the interest!' Such instances of irrepressible honesty are rare, and therefore worthy of record.—*Boston Transcript.*

WOMAN.—The following is an extract from Henry's Commentary on the Bible: 'Adam was first formed, then Eve, and she was made of the man, and for the man; all which are urged as reasons for the humility, modesty, silence, and submissiveness of that sex in general, and particularly the subjection and reverence which wives owe to their husbands. Yet man being made last of the creation, he is the most excellent of all; Eve's being made after Adam, and out of him, puts an honor upon that sex, as the glory of the man. If a man is the head, she is the crown, a crown to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double refined, one remove further from the earth.'

'Woman was made of a rib out of the side of Adam; not made out of his head, to look him; not out of his feet, to be trampled upon him; but out of his side, to be equal with him; under his arm, to be protected; and near his heart, to be beloved.'

Hints to Preachers.—When you enter the pulpit, ever recollect that one discourse of fifteen minutes is worth fifty protracted to an hour. Let every doctrine the text contains be made clear, but do not say all you can, whether it relates to it or not. Remember that though you may fancy you are performing wonders, the people may be very uneasy, and five words are easier fixed in the memory than a thousand. It is better your audience should wish you to continue, than be anxious for you to stop. Ignorant people think that loud speaking is good preaching, but do not gratify them—they ought to be taught better. Speak so that the most distant persons can hear you distinctly, but no louder. Loud speaking, in preaching or prayer, savors too much of Baal's worship, and is often substituted for sense or argument.

Women.—Women are treated by good men as friends, by libertines as playthings, and by cowards as slaves. Women, who desert the vindication of their own sex, are like soldiers who forsake their own cause on the field of battle, and standing between two armies, are exposed to the fire of both. Beauty and spirit are weapons of defence; without them, they have nothing to shield them from ill-treatment.

Women are apt to overlook the fact that neither personal beauty nor drawing-room display are calculated to form permanent attractions, even to the most adoring lover. The breakfast table in the morning and fireside in the evening, must be the ultimate touch stones of conjugal comfort, and this is a maxim any woman, who intends to marry, should never lose sight of.

Speaking of the National Debt, the Journal of Commerce remarks—only nine years ago it was \$81,000,000. In 1816 the interest alone amounted to \$7,157,500 42. In 1826, to about \$4,000,000. Since the beginning of that year, we have paid off, including interest, very nearly a HUNDRED MILLIONS OF DOLLARS, over and above our current expenses, almost without feeling it.

Slaves in Cuba.—In Tudor's tour in Mexico and Cuba, it is stated that the number of slaves imported into the island of Cuba since the year 1800, is upwards of two hundred and sixty thousand! This inhuman traffic is still carried on to a great extent, and as is well known, is a cloak for piracy on the high seas.

Neither Prussia, Belgium, Hamburg, Bremen, or Oldenburg, have a single vessel of war, yet their commerce is every where secure.

CHARLES & SYLVESTER.

—CANTON HOUSE—
No. 39, South 8th, 3 doors below Chestnut—
—PHILADELPHIA—
BEG to announce to their friends and the public of Philadelphia, that they have opened this Store, for the retail sale of Coffee, and Refined Sugar, comprising Java, and West India Coffee, &c. &c. They have been induced to adopt the London system of confining their business to the sale of the above articles, that families may secure Teas and Coffee in their original purity, free from that peculiar flavor which they acquire, when sold in conjunction with grocers.

Charles & Sylvester solicit the patronage of the families of Philadelphia, to whom they respectfully submit the following list of retail cash prices.

GREEN TEAS.—Superior Gunpowder \$1 per lb.—Extra Imperial, \$1—Imperial (very good) 75 cts.—Young Hyson, (extra) 75 cts.—Superior Young Hyson, 75 cts.—Young Hyson, very good quality, 50 cts.—BLACK TEAS.—Superior Orange Pekoe, \$1—Pecoco, (very fine) 80 cts.—Souchong & Pouchong of the finest quality, from 62 to 75 cts.—Fine rough flavored do. 50 cts.

COFFEE.—Old St. Domingo, 12 1/2 cts. per lb.—Laguayra 14 1/2—Strong St. Domingo old Rio, 15—Fine Java, (very old) 16—Very Superior Old Mocha, 18 3/4 cts.

Double and Single refined Sugar.—Clarified—Prepared Cocoa—and Roasted Coffee, of superior qualities, which will be delivered to any part of Philadelphia free of expense.

Please to observe, Canton House, No. 39, South Eighth Street, Philadelphia.

NEW-ENGLAND SPECTATOR.

PUBLISHED weekly by D. K. HUNTER, No. 3, Cornhill. Rev. Wm. S. PORTER, Editor.

The New-England Spectator is a religious paper of evangelical character—in one of the largest religious papers in New-England—is handsomely printed on good paper, and has some of our best literary writers pledged to contribute to its support. The Spectator has been noticed by very many religious, political, and moral periodicals, all of which have been highly favorable. The Public has also received numerous commendations from ministers in New-England, which place it in the highest terms of the spirit and character of the paper.

The Publisher would state, that nothing shall be wanting on the part of those engaged in the Spectator, to make it the most valuable religious journal in the State.

Persons who are desirous of taking a religious newspaper, are invited to examine the Spectator. There are many who wish a religious newspaper, and it is believed this paper will meet the wants of the Christian community. As the 1st of January is the season when many wish to commence a new year, it is hoped that the paper will be thoroughly examined and freely patronized.

Terms.—\$2.50 in advance, five copies \$10 in advance.

NEW PUBLICATIONS.

JUST published and for sale at the Anti-Slavery Book Store, 67, Lispenard Street, New-York.—The Oasis, by Mrs. Child; the memoir of William Wilberforce, by Rev. Thos. Price; Address of the New-York Young Men's Anti-Slavery Society to their fellow citizens; A Sermon delivered by Rev. J. T. Dickerson, pastor of the 2d Congregational Church, Norwich, Ct., published at the request of the Norwich Anti-Slavery Society. Doctor David M. Reese dissected by Mrs. Mar Quack, M. D. L. D. M. Q. & Co. of Boston; the 'Extinguisher' Extinguisher; or Doctor David M. Reese's 'Und Life' by David Ruggles; a few copies of Mrs. Child's Appeal, at the reduced price of 50 cts.

SCHOOL.

THE subscriber takes this method to announce to the readers of the Liberator in Philadelphia, that she has opened a School at No. 29, North Fifth street, near Arch, where she will receive young females with regard to their complexion, for instruction in all the useful branches of an English education.

Having devoted herself for several years past to the employment of disciplining and instructing the youthful mind, she trusts she will be able to give satisfaction to those who may place their children under her care. The formation of an amiable and dignified character, will constitute a prominent branch of instruction in this School, and no pains will be spared in the preparation of her pupils to fill with propriety the high destiny of rational, intelligent, and accountable beings.

REBECCA BEFFUM, Jr.
Philadelphia, 10th mo. 27, 1834.

Tempus Rerum Imperator!

SAMUEL A. EATON.
WATCH MAKER.—At the Sign of Time, and the public, that he has left the establishment of Messrs. Alfred Wells & Co., and taken part of No. 111, Washington Street, six doors north of John B. Jones & Co., where every attention will be paid to the most complicated watches, such as Musical, Repeating, Duplex, Levers, L'Epines, Chronometers adjusted—French Clocks, Musical Boxes and Willard's Timepieces repaired.

BOARDING HOUSE, No. 163, Pine Street, three doors above Sixth Street, Philadelphia.

JAMES GIBBON begs leave to inform his friends and the public, that he has fitted up his residence for the accommodation of genteel people of color who may visit the city. J. Gibbon pledges himself that every attention will be rendered to the comfort of such visitors as may favor his house with their patronage.

August 16. 6m.

FREE LABOR STORE.

Wholesale and Retail—No. 376 Pearl Street.

THE subscriber informs his anti-slavery friends, that he has now for sale, a good supply of Calicoes, yard wide, and of common width; Muslins, unbleached, bleached and colored; Canton Flannel; Table Damask; Handkerchiefs; Checks; Batts; Candles; Twist and Filling; Batts; Candlewick; Irish Linen; India Muslins; East India and Brown Sugar in bags;—Also, sugar and double Refined in Jumps and boxes, with the different sorts of Coffee, Tea, &c. Umbrellas of different sizes, covered with free labor Muslin; Letter, Post, and Cap Paper, made of linen rags.

JOSEPH H. BEALE.
New-York, 8th mo. 25. pd. 4w.